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# INDIVIDUAL LIFE





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# Individual Life

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BY JOHN A. SKOG

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## INDIVIDUAL LIFE.

The individual life is that force, heat and power or living energy that makes the heart beat, the blood circulate, that carries and supports the body in every motion and exertion. It is also the force, power or strength, that sees, hears, smells, tastes, feels, talks, condemns, praises, cries, laughs, swears, prays, thinks, reasons, and the individual will that leads, suggests or compels a person to the daily performances whether they are good or evil for the individual, community or nation. The individual life, force, power or living energy, is produced within the bodily organs from two different mixtures, the air and the blood. The method used in manufacturing the individual life force, power or living energy is the natural pressure upon the air, that forces the air into the nose or mouth, wind pipe and the lungs, where it meets the blood. In the lungs where the two mixtures meet, there at once commences a chemical activity, as both mixtures have a very strong chemical affinity towards each other. This chemical activity continues through the lungs, pulmonary veins leading the blood and air into the upper left chamber of the heart or left auricle, from there the two mixtures pass into the left lower chamber or left ventricle, which part of the heart is most solid and strongly built and the valves between the upper and lower chamber, or the left auricle and ventri-

cle are constructed in such a way that they can not go upwards into the upper chamber or auricle.

The air and the blood, with their chemical activity going on between the mixtures, are completely shut up in the lower left chamber or ventricle where there is no possible way for either mixture to escape in any direction. After some fraction of a second a chemical combustion occurs. The lower left chamber or ventricle expands to the limit with such force that the whole heart makes a movement against the chest wall and the safety valve between the lower left chamber or ventricle and the artery or aorta is forced open towards the artery or aorta and by the chemical combustion the newly-formed blood-compound forces itself into the artery or aorta and the newly-made life force, power, or living energy proceeds toward its destination, which is to follow the whole nervous system throughout the whole body. The individual life, force, power, or living energy is ruled and guided by God, or Universal Creative Life, so that any individual life must shape its body according to the particular form of the species from which it descends. If the body's shape and form should deviate from the ancestral type in any way it must uniformly develop with the present advancing evolution of the whole creation. If the individual life fails to build its own centres in the bodily organs in complete harmonious communication with God, or Universal Creative Life, there will be sickness or misery until such communication is brought about. This is because the individual life has not intelligence enough or authority

to shape its body to its own design and pleasure. These are the natural causes for so much sickness, riches, poverty, inability, criminality, insanity, weakness, sorrow, and misery among the people in general, because the individual life has built its centres according to its own understanding and pleasure regardless of how the relationship or correspondence with God, or Universal Creative Life is disturbed, or completely disconnected. The individual life force, power, or living energy built the eyes purposely for communicating with any other individual life and as a means of leading and guarding the body during its existence on this earth. It is not the eyes, the nerves connected with the eyes or the brain that sees, it is only the individual life acting through the eyes. Often people with good eyesight look with their eyes at certain objects, but still do not see them because the individual life or thought is attending to or looking at something else. Nearly all so-called sickness or weakness affecting the eyes is a result of bodily sickness, weakness and disarranged individual life centres rather than a sickness originating in the eyes except when it is done by direct injury. Whenever the individual life centres, bodily organs or nerves closely connected with the eyes are in any way disturbed in their normal function, such disturbances will nearly always extend to the eyes, but the cause for the disturbances is not in the eyes. A normal eyesight is entirely dependent upon the uniform development of all the individual life centres and their harmonious communication with God, or Universal Creative Life.

Where the bodily organs perform their functions normally, they will make a strong individual life and good eyesight. The individual life force, power or living energy, built the ears and mechanisms therewith purposely for receiving sounds through, when communicating with other individual life or receiving any chemical or physical sound of whatsoever kind it may be. The ears, ear drums, ear channels, and nerves connected therewith, or the brain, have no power of their own to hear or transmit a sound of any kind from any direction, unless the individual life is present. Often it happens that one person speaks to another and the person spoken to does not hear although the hearing organs are in good order, because the individual life is attending to some thought, bodily work, or is at rest at the time. Seldom are the individual life centres so fully developed that the individual life is able to attend to two duties at the same time and be fully familiar with both. Sometimes injury to the ear drums, or nerves connected therewith or the brain will weaken or completely destroy the instruments for the sense of hearing, but it is more often that the instruments for hearing are weakened and destroyed by sickness, such as inflammation or disarranged bodily function caused by uncured acute or chronic ailments. The individual life's power for hearing, individual life's chemical or physical sounds is limited to the means or instruments for hearing, but is not dependent upon the instruments for hearing the sound from



God, or Universal Creative Life. The individual life force, power, or living energy has built some nerves or nerve centres purposely for the sense of detecting certain odors that are detrimental to the individual life's bodily welfare. The nerves and nerve centres for the sense of smell have no power of their own to detect odors of any kind, if the individual life is not present on the nerves and uniformly active on the life centres and in direct communication with God, or Creative Life. If the nerves for the sense of smell are weakened or destroyed by injury or sickness the individual life is unable to discriminate the odor even if the life centres and God, or Universal Creative Life, are in harmonious correspondence. The individual life, force, power, or living energy has built the nerves and nerve centres for the sense of taste for some of the chemical constituents in some of the mixtures used for the building of the body and maintaining the life normally during its existence. The nerve or nerve centres are only the instruments. The individual life is able to taste the mixtures and decide whether they shall be accepted or rejected. The individual life, force, power, or living energy built the nerve centres for touch for the purpose of protecting and warning the body from injurious contact with anything that will ruin or in any way endanger the individual life's bodily earthly existence. The nerve centres have no power of their own to realize any kind of touch if the individual life is not normally and constantly

present on the nerves, nerve centres, life centres and in harmonious communication with God, or Universal Creative Life. The individual life, force, power or living energy built the nerve centres, nerves and instruments for the expression or communication of different sounds, such as talking, singing, etc., with other individual life. The nerve, nerve centres and instruments for sound have no power of their own to give the sound if the individual life is not normally present on the nerves, nerve centres, life centres and in correspondence with God, or Universal Creative Life. The nerves and instruments used for giving the sound for talking, singing, etc., are always the same. The causes for so vast a difference in the purpose of the sounds expressed by the same instruments, such as laughing, crying, swearing, etc., is that some individual life centres or desires are the commanders of the individual life at that particular time. The individual life, force, power, or living energy built the centres for thinking, that is, if a person ever thinks, the individual life does the thinking through its life centres. The individual life is the only living and thinking reality in a person. Anyone answering fairly the following questions will easily understand the individual life. What does a person mean when he says he thinks? Does a person ever commence and complete a thought all by himself? Is a thought material, mental, or spiritual? Is a thought immortal? Is it the individual life or the brain that does the thinking?



Why do people differ in thinking? Is the individual life and brain different? Why can some persons think when they are drunk and others can not? Why will drunkenness give some people happy thoughts and others sorrow? Has stimulating substances power over thought, brains and individual life? Is a thought of any value? The individual life, force, power or living energy has built centres for reasoning either consciously or unconsciously in every person. What is meant by saying this or that person is reasoning logically? Is reasoning power gained experience, or is it mere superstition? Is reasoning accomplished by the individual life, life centres, or both? Why do people often change in their own reasoning from one day to another? Can any individual life or life centres' reasoning be relied upon? What is the ruling power when a person is reasoning? What should be the relation of the individual life to God, or Universal Creative Life, in sound reasoning? Can the individual life or life centres make a mistake in reasoning? What authority has the individual life or life centre for saying its reasoning is right? The individual life, force, power or living energy has built the centre for the personal will, whether that will is powerful enough to rule its own individual life or so weak that some other personal will or wills are the ruler over that individual life. The word, personal will, is often carelessly used, but what is meant by it? Is the will the ruler of the person? What is the relation of the individual life will and reasoning? How can it be that some peoples' wills are stronger than others, even when

their bodies are weak? Is the strength of the individual life dependent upon the personal will? Why does some individual life and will destroy other personal life and will? Why does some individual life and will support other life and will? Is it possible that some individual life and will can be pleased in luxury when other life and will are in want?

## THOUGHT.

A thought is a part of the life force that goes out from an individual with a message of inquiry, dictation, wish or aspiration for something or to accomplish some work or produce some discovery. In any creative work the individual is absolutely ruled by one active thought center. This life force or thought goes out from the person to God, universal creative law, or universal living thought for information, approbation, or condemnation. Whenever a thought or a life force is sufficient and powerful enough, it will carry out the mission exactly as communicated by the sender of the thought or life force. The individual thought is flexible, or changeable, in its communication with God, universal creative law or universal living thought.

God, universal creative law, or universal living thought is also flexible, or changeable in its receiving and contributing process toward the individual thought, according to the strength of that individual thought.

The strength, quantity and quality of a thought depends upon the person's general health, occupation, age, aim, truthful understanding of the subject dealt with and the height and circumference of all thought centers of that individual.

In other words the individual thought builds or shapes the head according to the health, happiness, purpose, desire, longings, understandings, inherit-

ance, the influence of accepted teachings and controlling system of the community or nation. The individual thought centres' location is alike in every person. The vast difference in the thinking ability, aim and purpose of all the people, is due to the fact that inheritance, long or severe sickness, improper diet, climatic condition, the general aim, purpose and accepted theories of the community are often great hindrances to the fair development of thought centres. For this reason God, universal creative law, or universal living thought, can not communicate and lead them on the healthy, happy, satisfying and advancing thought road during their time in life. Some people are passive in some of their thought centers and others are inert from one or another of the causes mentioned above. The compulsory influence, which one individual thought has, in forcing its understanding upon another person's thought will last forever if the thought is not understood, controlled and regulated by all people.

The vast difference in opinions among the people is an unavoidable condition so long as the thought's origin and completion are not thoroughly known and understood by all people. Nearly every person is controlled by a few thought centers. He thinks these represent his favorite opinion; or he is a strong advocate of this or that particular desire, wish, aspiration or longing as the only thing that will satisfy him. Furthermore he can not understand why every person does not accept his opinion as the most valuable of all.

Really this man has no opinion, he is a slave to



one or a few of the thought centers which are active in him. Otherwise, if all the thought centers were equally active in him he would not be so stupid as to wish to compel other people to accept his opinion as a safe guide for everyone to follow and respect as a superior opinion to their own. Neither would his opinion have a tendency to force itself upon other people, if all his thought centers were equally and uniformly active in him. In other words his life force dividing itself among all his thought centers fairly and uniformly, would not be sufficiently strong to control other people's wills or prevent them from being active in their own thought centers or discovering that they also have an opinion.

There is a constant struggle between the thought and belief for supreme power, as to which shall lead and rule in every person. A thought always asks for the cause of any action it observes.

A belief is satisfied with the effect as the cause, or any action as the cause.

A thought in complete harmony with God, Universal Creative Law, or Universal Living Thought, can not make an error.

A belief is apt to be erring.

A thought's strength or longevity, the good or evil effect upon the sender, the community or nation, depends upon the strength of the thought's force, the height and circumference of the acting thought center, and the height and circumference of the assisting acting thought centers of that individual.

A person able and willing to think before act-

ing, generally inquires about his faults and shortcomings and tries to correct them first before attempting to discover and correct other people's faults and shortcomings, as that is the only way truthful thoughts will ever reach God, Universal Creative Law, or Universal Living Thought, for information, communication and lasting satisfaction. The thought, impulse, or instinct is the only real active doer or performer of all good and evil on, below or above this earth.

The instinct is perfect in leadership but is limited to certain stages of development of individual life. The impulse is very dangerous as a controlling force, because it is the next step above instinct on the road for developing individual thought. The individual is often forced to act unknowingly or really led and ruled by the impulse. Although that impulse originally was a well-planned thought for another person's selfish welfare. Naturally a person caught by an impulse and acting according to the dictation of that commanding impulsive thought, does not know why he does this or that. It may be good or evil.

The producer of that impulsive thought force has sent it out for some missionary duty and it can not rest before that duty is accomplished. That impulsive thought force can only act through human brain thought centers arranged in such way that the individual does not object to be a will-less tool while the impulsive thought force accomplishes what the creator of it commands it to do.

The impulse is a compulsory thought seeking a medium to act through while performing its duty.



It is very dangerous for a person to be so idle or empty in his own thought centers that he will accept commanding impulsive thought force as a dictator or ruler for him. Such person can never rely upon his wishes, desires, longings or aspirations because he is not able to demand of himself a fair explanation for being displeased with his daily duties in life. Otherwise he might be very good to himself and the community, if all his thought centers were harmoniously active in correspondence with God, Universal Creative Law, or Universal Living Thought. He would then be active in all his thought centers by planning his own present and future and he would never need to hang out the sign "here are thought centers for rent if anyone will produce thoughts that dictate and command what I shall do. As I am not able to commence a thought myself I shall be a faithful servant to anyone's thoughts, whether they be good or evil for me, for the community or for the nation." Every person is apt to be controlled by impulse at one time or another during his life. When he is tired, sick, distressed or very happy, these conditions will unbalance the equilibrium with God, Universal Creative Law, or Universal Living Thought.

Free thought is the next step above impulse. Many people pass their time in life not knowing that freedom of thought will save the people. Let each person produce his own thought in complete harmony with God, Universal Creative Law, or Universal Living Thought and with intention for pleasing all people forever.

The individual thought is partly a product of material aliment, provided we admit there are material substances combined in any part of the human body. The individual thought's condition, strength, advancement, durability and stability depend fully upon the harmonious physiological process of the human body.

Any person that is too warm, too cold, too hungry, too filled up, too tired, too rested, too lazy, too busy, too worried, too happy, too young, too old, too poor, too rich, too lean, too fat, too backward, too forward, too sober, too intoxicated, is not able to produce a thought satisfying to himself, to the community or the nation.

Naturally the various conditions under which a person is able to produce a living, harmonious, lasting thought are very few in comparison to the conditions under which he is not able to communicate his thoughts with God, Universal Creative Law or Universal Living Thought. The response will always be the same as his state of being demands.

What is a thought?

Where does a thought commence?

Where is a thought completed?

Can a thought die?

Is a thought living?

Will a thought live forever?

Is a thought material?

Is a thought spiritual?

How do we know if our thoughts are right?  
Who can decide if a person's thought is right or wrong? Why does a person sometimes condemn his own thought?

What power is active more than thought in a person? Is thought the only ruling power in a person? Can we keep thought secret from God, or Universal Living Thought?

Is God, Universal Creative Law, or Universal Living Thought anything else than thought—if so, what? What is the difference between thought and soul? Which is the ruler of the person, thought or soul? Which is supposed to be saved and cared for, the thought or the soul?

Can thoughts make sin or mistakes?

Why do people differ in their thoughts?

Why are brothers ruled by different thoughts?

Shall a person control his thoughts?

Shall the thoughts control the person?

Does the person or his thoughts feel?

Does the person or his thoughts like to give?

Is the person or his thoughts greedy?

Does the person or his thoughts murder?

Why is murder wrong to a human thought and not to animal thought?

What is the difference between thought and will?

What is the difference between thought and faith?

What is the difference between human thought and animal thought?

## LAW.

Shall the individual be ruled and guided by God, or Universal Creative Law, or by law made by the people? God, or Universal Creative Law is immutable, or an absolute fixed system that can never be changed in any way. God, or Universal Creative Law, is that power, force, life or law, by which all individual life is ruled and controlled from the beginning to the end of life. When it is in complete harmonious correspondence with God, or Universal Creative Law, the life in seeds, plants or trees will wake up and come forward even after a long winter night of rest. The individual life on the animal plane can be restored to activity, even after a long winter night of rest, if it be in complete harmonious correspondence with God, or Universal Creative Law.

God, or Universal Creative Law has the power and knowledge to rebuild and restore to normal size, shape and action any organ or part of a human body, even if that part be ruined by the worst kind of sicknesses, provided the individual's life centers are uniformly developed and his age allow the process of the work. God, or Universal Creative Law is able and willing to lead and guide our thoughts into proper channels, provided our thought centers are sufficiently and uniformly developed. God's, or Universal Creative Law's system or method in leading or guiding the individual is through the thought centers only. This is the



reason why our thought centers should be sufficiently and uniformly developed. Would a human make a law for another human and compel him to follow it?

The desire of some people to make laws for other people to be ruled by, seems to be an animal instinct inherited and cultivated by the human races from the beginning of history and appears to be gradually increasing instead of diminishing. Some of the great difficulties the conscientious, truthful and honest law makers must be familiar with and understand how to overcome, before they are able to make the law or laws beneficial and helpful to every person. The law makers must understand the method by which God, or Universal Creative Law communicates with every individual, they must understand their own thought centers' relation with God, or Universal Creative Law; they must not be slaves under a few of their own thought centers, instead all their thought centers should be uniformly active and in harmonious communication with God, or Universal Creative Law, otherwise the law they make will be wrong. The law makers should have sufficient knowledge as to what is meant by a normal human being. Their highest aim should be to make the law beneficial and supporting to those that are most unfortunate, whether it be by acquired weakness or inherited. The law makers should make the law suitable for relieving and supporting any person that has irregular developed thought centers, and therefore unable to have a harmonious communication with God, or Universal Creative Law.

The method by which God, or Universal Creative Law communicates with any one and every individual is through the thought centers; that is God, or Universal Creative Law will sanction and support any thought centers developed in the individual, community or nation. This will prove that the individual is at liberty to choose which of the thought centers he likes to be living and performing his daily work in, but according to present education and understanding in nearly every instance the individual is a slave under his own thought centers, whether they harbor good or evil desires for himself, his community or his nation. A person with strongly developed thought centers for murder or destruction, secret, greedy, fighting and self-confident, and at the same time very ambitious with those desires, will often do a good deal of work before he is stopped by God, or Universal Creative Law, and often the law of the people will respect and honor such a person's work. Another person's ambitious thought centres might be for helping other people and the building up of the community and nation, in honesty, truthfulness and confidence in God, or Universal Creative Law, and he will often do a great deal of work before he is stopped by the law of the people, who hinder him because he has failed to provide for himself so he could live. The above mentioned person's ambitions are seemingly in opposition toward each other according to our present understanding. But do these men's ambitions really oppose each other, or what is wrong? Would it be wise for these men to be acquainted



with and controllers of their own desires that build the thought centres? A child should have an introduction to its own thought centres as soon as it is able to understand a demanding of its rights in home, community and nation, so it could knowingly regulate and control its own desires according to the necessity of building all the thought centres in a uniform proportion. A child with uniformly developed thought centres would be in a constant harmonious communication with God, or Universal Creative Law, and free from slavery under any one or few of its thought centres, and such a condition would bring freedom and happiness to the child for the whole lifetime, provided it did not deviate from God, or Universal Creative Law, in any way and the people did not make laws in the community and nation that would hinder and prohibit such a child or person from living an upright, honest and truthful life. The law of the land should be made and applied in such a way that a child or person could get the help and support of the law and not be prosecuted to the limit, whenever the relation is disturbed between the child or person and God, or Universal Creative Law. Such disturbance is the cause for all the misery that does exist for anyone on this earth. Often the law of the land is made and applied in such a way that it compels a child or person to break its harmonious communication with God, or Universal Creative Law, through the struggle for maintaining individual life. Instead the law of the land should warn, teach and support any child or person to cultivate and keep its own right by

birth in full evolutive relation with God, or Universal Creative Law. That would be of most value to the child or person, community and nation, and also of most value for the makers of law and those who apply it. The necessity is great that the law makers are free of slavery from any one of their thought centres and absolutely neutral and controlling all their thought centres in whatsoever requirements are concerned. There would be great danger if the law makers were slaves under the thought centres of sympathy, or helpful to other people. They would make the laws so sympathetic and helpful to the weak, needy and ignorant people that they would be helped and taught instead of prosecuted. Also some great difficulty would naturally follow from law being too sympathetic. The people at large would be apt to believe that the laws were made by good men and then in trying to practice sympathy to needy persons, the people would develop the thought centres for sympathy and in two or three generations the sympathetic thought would have a *voice* in the council of desires in a human being. The desire for sympathy would then become a reality and not a theory. But if laws should be made sympathetic and the thought centre developed by every individual, there would be great danger that there might not be enough needy wronged, robbed, weak, ignorant or sick people to receive help because the development of the sympathetic thought centres by all people would be sufficient to relieve all sickness and want of every kind. There would also be another dangerous proposition confronting the law-makers' earthly

ambition, if the sympathetic thought centre was ruling in the making of the law.

Law making would then become a thing of the past, as the people would then be ruled and taught by God, or Universal Creative Law, and the law makers could get some time of leisure for their own pleasure. The law makers should have sufficient knowledge as to what is meant by a normal human being, that is, if there are normal human beings, and the law should be made in such way as to support them in their truthful, earnest existence and not in any way to hinder their ambition, as those normal human beings, through the compulsion of the community and national law, might be irregular in their thought centres and break their uniform harmonious communication with God, or Universal Creative Law. The normal human beings are really the pillars of the community and nation, although they are scarcely recognized when seen. The law makers' highest aim should be to make the law beneficial and supporting to those that are most unfortunate, whether it be by acquired or inherited weakness. The real cause for all weakness, sickness or ignorance, whether acquired or inherited, is the irregular development of the individual thought centres. If a person has a strongly developed thought centre for *acquisitiveness*, or, in other words, makes his highest ambition to gather into his possession the money or means on which the people of the community and nation are depending for their existence, he is dangerously sick and the law of the land should have sufficient knowledge and power to take care of him and give

him education about his own thought centres' irregular development and the need for him to come into a uniform harmonious communication with God, or Universal Creative Law. That would be the only way to be free from slavery under any one or few of his thought centres. A person suffering under the thought centre of acquisitiveness or so-called successful business mania, should be handled very sympathetically and helped by the law of the land, as his sickness, whether acquired or inherited, is generally deep seated or chronic and can very easily be communicated to the present generation, because the people at large begin to fear for their necessary means of existence when they see and hear someone who has the authority to set the price for their labor power and also to set the price upon the necessary means which they must have for maintaining life and the law of the land sanctions such authority. Such sickness, as slavery under the individual thought centre of acquisitiveness or successful business mania, has often extended into severe epidemics and is being communicated to future generations with still more virulent power. Therefore, the law of the land should do all in its power to have such a person permanently cured, or if it is too late to cure him, it should isolate him for the welfare of the present and the future generations. A being is human only when he is in uniform communication with God, or Universal Creative Law, with all the individual thought centres at the present time in evolution. A person who is a slave under the individual thought centre acquisitiveness, or so-called successful business mania,



has no opportunity to develop the human thought centres, as no man can live on two planes at the same time. This should be understood by the law makers so that the law could be made in such way as to check, teach or warn the individual that is a slave or ruled by any of his thought centres and so protect the people at large from such an individual. Law makers should earnestly aim to make laws to support and educate those people that have nearly all their thought centres on a lower scale than the present time of evolution demands. This would allow the full uniform harmonious communication with God, or Universal Creative Law.

## MISTAKES OR SINS.

Can mistakes or sins be forgiven?

The story that God, or Universal Creative Law, is able and willing to forgive sins or misunderstandings is the most unpardonable utterance that ever has been spoken by the tongue of man. Because if God, or Universal Creative Law, could be changed according to the wishes and longings of the people, then God, or Universal Creative Law, would have to be changed every second or fraction thereof, so as to be able to please every person in his imaginary inspired dictation, or, in other words, in his ignorant animal selfish calculation which is struggling to take advantage of other persons' ignorance whenever possible.

Many people have lost control of their own thought or mind by praying to God, or Universal Creative Law, too much. Why did not God, or Universal Creative Law, forgive these people their misunderstanding or sin, and let them rule their own thought and thereby save them from compulsion of other peoples' thought or from the insane asylum? Did God, or Universal Creative Law, not like to be so earnestly prayed to or could he not forgive a person whose devotion was so sincere as to cause him to neglect something else, or has God, or Universal Creative Law, no power over the individual life?

Some people seem to be pleased in relieving other people all they can. They even go so far in their



philanthropic work that they have to spend the last days of their life in the poor-house. The reason they land in the poor-house, or starve to death, is due to the fact that they are so earnest in philanthropy that they forget to provide enough for themselves to exist upon in sickness and old age.

Why did not God, or Universal Creative Law, forgive these people their misunderstanding or sin by saving them from misery and the poor-house on account of the good work they did while in health and power? Or shall we call what does come to them a Godly reward for a good philanthropist? If God, or Universal Creative Law, is petitioned for anything in harmony with him, such petitions are answered. All good petitions are aspirations for our true welfare and must come from God, or Universal Creative Law. Why does not God give to all people the right, true and honest desires, aspirations or wishes that they may petition him in a proper manner, or, in other words, so that he might be influenced to take care of all people?

If God, or Universal Creative Law, will accept intercession, that is, that one person pray for another and God, or Universal Creative Law, will fulfill the request of the praying person and thereby take care of the one prayed for, then those able to pray who carelessly neglect to pray for others should be punished.

If the words sins or mistakes were properly understood in our daily thoughts and actions it would be enough to bring salvation and happiness to all people.

A person commits one of the greatest sins or mistakes when he is real tired from overwork and does not take rest.

God, or Universal Creative Law, cannot forgive such sin or mistake, whether it be temporary or kept up for some time, because God soon puts his seal on such a sinner and begins his prosecution by bending the head and back with severe pains variously named, and sometimes shortening greatly the individual life.

Often the individual has no means of existence except by overwork for a simple living.

But God, or Universal Creative Law, cannot make any excuse for the individual to be in disharmony with it, whether it be compulsory from the community's system of ruling or direct intentional violation of the creative law by the individual.

A person does one of the greatest sins against God, or Universal Creative Law, when he does not get the necessary exercise for his body so as to keep the highest pitch of normal action day by day. That is, if a person select some special work that calls only for the attention of the thought (with the presence of the body), it will unbalance the individual health and happiness gradually if the body does not get a part of the day's exercise.

This exercise should consist of useful supporting work for the community, because there are many persons in the community who are compelled to do only bodily work, which also is a violation to God, or Universal Creative Law. If those great sinners could get an opportunity for atonement with God,

or Universal Creative Law, and do useful, respectable bodily work in the community, that would relieve the congestion of the community's bodily overworked people, and it would at the same time give rest to the mentally overworked. If this could be arranged then there would be very few sinners.

## MISERY.

WHAT IS THE REAL CAUSE OF ALL MISERY AMONG  
PEOPLE?

It is a personal, community or national misdirecting and misunderstanding of thought. The only active ruling forces or powers in a person, community or nation are instinct, impulse and thought.

The person, community or nation that understands, balances, controls and advances thought, will have very little sickness, misery or aches of any kind.

If a person, community or nation favor a special line of thought so as to accomplish a certain object, he or it will naturally *neglect* some necessary valuable thoughts which should be in constant touch and harmony with God, or Universal Creative Law. That is the primary cause of the struggle, worry and misery among people. God, or Universal Creative Law, could not be changed to harmonize with the people's thought; but the people's thought can be regulated so as to be in harmony with God, or Universal Creative Law.

A person, community or nation with desires, wishes and aspirations to get something that really belongs to other people, will be a slave to these desires, wishes and aspirations when trying to satisfy them. The things may be of very little value that cause the person, community or nation to become thieves; but the danger of allowing these ani-



mal desires, wishes and aspirations to rule the human desires is the most evil.

The person's, community's or nation's offense to the people robbed is very slight; but the impressive satisfaction upon the person's, community's or nation's thought centres will try to stimulate him or it to watch another opportunity to rob and if possible more next time, as any thought or action respected by the owner will reinforce itself until the producer select some added desire, wish or aspiration.

The person, community or nation communicating with God, or Universal Creative Law, in his or its own thought by trying to misconstrue and rob other people of honor or valuables, will use the best intelligence for satisfying the desire, wish and aspiration which tends to ruin and destroy the peace and happiness of other people.

Such thought tending to ruin other people's peace and happiness also brings worry and destruction to the producer of it.

The person, community or nation with highest ambition to make misery for other people is severing his or its human thought centres relation with God, or Universal Creative Law, in such way that only the animal thought is there active and the time is limited to such person, community or nation; as his or its own thought's action upon God, or Universal Creative Law, will react and extinguish the individual life of such person, community or nation, as the animal thought is limited to the animal plane and can go no further.

The person with desire, wish and aspiration to

watch and punish other people's weakness, ignorance, misunderstanding and inability to live their life according to the law of the community, believes he does these mentally and physically sickly people, the community, himself, God, or Universal Creative Law, the best service possible when trying to get these weak, ignorant (and to God, or Universal Creative Law), unbalanced people hampered and punished for their mistakes and ignorance. He is oblivious of the fact that these mistakes are due to the lack of the community to deal fair with them and with their forefathers. Such a person generally admires and is proud of his work. The community also considers such person honorable, justifiable and even titleable for his good work for the community's welfare; but this man is often a criminal offender to God, or Universal Creative Law, to the present and future generations, although it is not understood for the time being, otherwise that man would try to discover his own weakness, ignorance and inability to be in touch and harmony with God, or Universal Creative Law.

If he were in touch with God, or Universal Creative Law, his ambition would be to relieve, overlook and teach weaklings, ignorant wanderers from God, or Universal Creative Law, because it is *that* law which really this class of people are in disharmony with more than with the community's law.

Such a person is a producer of misery for the present and coming generations, because in his own thoughts he tries to magnify other people's ignorance, mistakes and weakness with the desire to punish them to the limit of the community's law.

As his object is to crush individual life in its struggle for existence, he is exercising only animal thought and in so doing disconnects the human thought centres with God, or Universal Creative Law.

Such thought or prayer from a person to God, or Universal Creative Law, such answer or reaction from God, or Universal Creative Law, is bound to come to the person or community according to the strength of the thought or prayer. The misery originating within the family is mostly due to the fact that thought is not understood, regulated and controlled in a proper manner by one or more members of the family.

One might commence to look for the other's faults with such great ambition that there is no time left to look after one's own faults and mistakes and at the same time be very busy in the thought of how to best reform the other, so as to get the other perfect to the one's expectation in every way. If, however, the one would use half of the time and energy spent in discovering the other's faults and mistakes to discover his own faults and mistakes, he would then only discover half of the other's faults and mistakes and probably be able to discover his own half. The one then subtracting the one's faults and mistakes discovered from the other's faults and mistakes discovered, the remainder would probably be slight and if some remainder were left it might be of the one's own faults and mistakes, and if so it would be better that the one corrected his own faults and mistakes first. This would save time, worry and misery for both.

The teaching that religion is a complete standard of absolute unquestionable truth for all people alike is one of the largest factories or institutions for manufacturing misery. Some people are too religiously inclined and so devoted to God, or Universal Creative Law, that they really neglect themselves so far as their bodily health and the necessities for existence are concerned, because too much of their time and energy are used in praying and fearing their superior or leader. Naturally that will weaken their self-reliance and life centre for the bodily health and welfare as a whole. All thought and life centres should be equally and uniformly developed by each individual, so as to be in fair health and happiness. Therefore to encourage a person to religious devotion that already is too strongly developed in those facilities or desires is to bring the person into misery by getting that person further from harmony with God, or Universal Creative Law, as some life centres are too high in comparison with other life centres, others too low for individual life to have health and happiness. Such people with strong faculties or desires for religious devotion should be encouraged to be more active in self-reliance and necessary life thought centres that would bring true religion, health and happiness to them, as God, or Universal Creative Law, can only act through the thought centres that are active. All individual thought centres should be equally active, then there would be no superfluous action by some thought centres producing misery for the individual because the other thought centres of the individual are inactive.



That class of people with strong, self-reliant and self-respecting faculties or desires are deficient in religious devotion and will understand, respect, act and care about religious correspondence with God, or Universal Creative Law, as mummies, because they have no desire or wish for anything higher than themselves. Their religious thought centres are too low for God, or Universal Creative Law, to act through or communicate with them about how to develop all the individual thought centres equally so that health and happiness will follow them. Misery is the result of any person's neglect to equally develop all the individual thought centres so as to harmonize with God, or Universal Creative Law.

Such people should be encouraged and taught how to develop the religious desire and thought centres for the sake of their own welfare, health and happiness so as to fortify themselves against impending misery, which otherwise will follow if they neglect the religious thought centres.

If such people be taught a certain religious theory and not required to practice the theory it is a criminal act, as any person will follow the strongest desire in him rather than the theory or beliefs which are not understood by him. Naturally such people will continue to honor themselves as those desires are stronger in them than the religious desire, if they be not required to change their devotion from themselves to God, or Universal Creative Law, for the welfare of themselves and the community, as the community is dependent upon all individuals concerning its misery or happiness.

## QUESTIONS.

Can one person produce misery for another person; if so, in what way?

Can one person produce misery for a community?

Can one person produce misery for a nation?

Will one person's misery disturb another person's happiness?

Will the happiness of the community be less because one person is in misery?

Can a nation be really happy so long as one person is subject to misery?

Why are some people pleased in producing misery for other people?

Why are some people pleased in relieving misery for other people?

Will a false theory bring misery?

Does the misery come from the theory or from the unbalanced thoughts producing and practicing the theory?

Could a person be mean enough to praise God, or Universal Creative Law, for holding another person in misery?

Can God, or Universal Creative Law, be influenced to send misery to some people?

Can the misery among the people reach God, or Universal Creative Law?

Can God, or Universal Creative Law, stop the misery among the people if some of the people are happy and praising because they know there will always be some people in misery?

Can the misery among the people be stopped?

Can any misery be produced for another person before it is communicated with God, or Universal Creative Law?

Why do some people shed tears when seeing other people in misery?

## CAUSES OF SICKNESS

Sickness is a condition in which the individual life is disarranging its own equilibrium with God, or Universal Creative Law, in such way that the individual life is uneasy in its relation with God, or Universal Creative Law. In other words the individual life is not able to be at ease, on account of the organs of the body being unable to perform their duty harmoniously and normally. The most general causes that hinder the organs of the body in performing their duty are too much cold, too much heat, too much or too little solid or liquid food. Aliments or elements are sometimes a support and help for the organs in performing their natural function. At other times they are a poison depending entirely upon the general condition of that individual. The most severe and lasting causes of trouble are irregular development of thought centres which are often inherited, but can be corrected if paid strict attention to in time. The effect of food depends largely upon the condition of the individual, whether he be too tired, too rested, too worried, too happy, too busy, too lazy, too clean, or too dirty. In other words, it depends upon occupation, climatic condition, the ambition for selfish, or community's welfare or ruin, and the changes from one season to another.

A chronic sickness is a condition in which trouble has existed so long in the body that the equilibrium between the heart's and nerves' action is disar-



ranged in such way that some of the nerves are more active than others. The result is the nerves are in atonic condition so far as the uniformity of the heart's and nervous action is concerned. When a long severe or dragging sickness has disarranged the individual life's equal distribution to the nervous action some of the nerves will be too strained to act uniformly with the other nerves which are in a relaxed condition.

If acute sickness were cared for properly there could be no chronic sickness. A bodily sickness cannot long exist before the thought centres are irregular in their action and correspondence with God, or Universal Creative Law, or Universal Life is interrupted. As the uniformity of the individual life does not longer exist in that person, neither can God, Universal Creative Law, or Universal Life respond any differently than the way the individual life asks for in its demand. A chronic sickness is often corrected so far as the bodily organs are concerned but the disarranged thought centres and nerves generally remain in an irregular condition.

Naturally the atonement from God, Universal Creative Law or Universal Life is reacting with the same irregularity upon the nerves as the individual life does in sickness; that is why chronic sickness can seldom be corrected with medicine alone, but the sick person can correct the sickness himself if he so wish.

This is the reason some people have periodical sickness and weakness aggravated by the changing of the weather and seasons. Such sicknesses are generally called paralysis, cancer, tumor, rheumatic

pain, periodical headache, heart failure, low spirits, bad humor, tired feeling or the blues. This disorganized state of the nerves and thought centres is the only germ or tubercular bacilli and the real cause for any kind of consumption, whether it attack the thoracic or abdominal region, or any part of the extremities. For sickness caused by disarranged nerves and thought centres, whether acquired or inherited, the safest remedy is for the individual to get his thought centres uniformly active so as to be able to harmoniously correspond with God, Universal Creative Law, or Universal Life, and receive an equalizing reaction therefrom. This is the only possible way for correcting such sickness completely and lastingly. It is altogether wrong to try to restore the sick or weak part otherwise, as it will only aggravate the condition. It is far better to leave the sick irritated condition undisturbed and try to remove the cause of the sickness and to improve the individual strength in general, which will then soon equalize the nerves and thought centres and any of these sicknesses will disappear forever if the age and condition of the person allow it. It would be still better to correct an acute sickness and not let it put its stamp upon the person for the rest of his time in life. It would also be wise to give the child a fair acquaintance with itself and an understanding of the necessity of a constant friendly relation in correspondence with God, or Universal Creative Law, or Universal Life, as the only way to have health and happiness.

The causes for acute sickness are so many and

vary so much in their different operations that it is only possible to mention a few of them here.

Pneumonia is considered to be an acute, quick, severe and sometimes fatal sickness, and it is, if not handled with care.

Pneumonia is often an accessory or secondary condition caused by some sickness in the bodily organs which weakens them so that they are unable to perform their duties normally. This requires the lungs to perform work above their capacity, and naturally they break down from such overwork.

The severity and the way the sickness then attacks the lungs depends wholly upon general condition and age of the person and the duration of the previous trouble.

The relief for such pneumonia (or often abdominal sickness) is impossible to state, as the causes are so various. Although the age of the person and length of sickness, the equality, height and circumference of the thought centres of the individual are the real physicians to decide if the individual shall be well or not. That is, a physician should have education enough so as to be able to consult with the above mentioned directors of the individual and to work with them in their struggle for extending individual life. The physician calls the sick part by a queer name that seems to satisfy both the patient and the doctor, as neither seems to care to trace back to the cause of the trouble. Remember, all sickness is only a broken relation of the individual with God, Universal Creative Law, or Universal Life.

Pneumonia, or direct acute inflammation of the

lungs, is generally caused by the body being exposed to atmospheric or water constituents in such a way that these have reduced or disarranged the compounds of the blood and the body's organized structure.

The physiological action in the body of such a person is now disorganized through losing or giving away some of its necessary elements for normal vital action. The equilibrium of the individual life is then disturbed and unbalanced in its harmonious correspondence with God, Universal Creative Law, or Universal Life. The individual is no longer at ease or in comfort, because the physiological process is faster or too much in a hurry to be pleasing in the body, by trying to burn or destroy some of the blood or bodily structures that have been disorganized by the chemical action of the air or water. Pneumonia or fever in the lungs caused by acute disturbed physiological action in the body means that the lungs are the weakest part of the body or that the remedies and auxiliary measures used to relieve the disorganized physiological action of the body have been misdirected, because the lungs should be last attacked by sickness in a harmoniously developed person. Pneumonia, or fever in the lungs, is quick in its action and fatal in its results, because the brain or thought centres are constantly under too high pressure of the individual life. There is no time for relief or equalizing reaction as a rest from God, Universal Creative Law, or Universal Life.

The best remedies and auxiliary measures for acute pneumonia or fever in the lungs is to lead and



direct the fever equally in every part of the body; that is, lead the fever to the lower part of the body, the legs and feet. This will give at least periodical rest from fever for the lungs and brain and after a little while the fever will lessen through that equalizing and periodical rest. The method used for equalizing and directing the fever is that another person, man or woman, fairly rested and in good humor, hold his or her hands on the top of the sick person's head for a few minutes, then take hold of the feet for a few minutes, then the head and then the feet and so on alternately. Hold the hands on the top of the head and then take hold of the feet for five, ten or fifteen minutes at a time, depending upon the severity of the fever. If the fever is very high change the placing of hands often from head to feet and vice versa. Keep on changing from head to feet and from feet to head for about an hour, then let the sick person rest for a little while, then commence again the same way by holding the hands on the top of the head and taking hold of the feet and so on until the fever is over. Always commence to hold the hands on the top of the sick person's head, also when discontinuing the treatment hold the hands on the top of the head, so as to leave the thought centres uniformly active except in a very high brain fever. In such a case it is safer to take hold of the feet last, as that will put the fever in the lower part of the body and the brain will get a little rest in a reaction correspondence with God, Universal Creative Law, or Universal Life.

In any other fever, except a very high brain

fever, hold the hands on the top of the head the last time of that treatment, as it leaves the thought centres uniformly active with God, Universal Creative Law, or Universal Life. Do not disturb the sick person while in a natural sleep with the treatment, as he is then communicating and receiving reactive correspondence with God, Universal Creative Law, or Universal Life. Natural sleep is the only medium for restorative power in curing sicknesses. The real help the sick person receives from the other person's hands when on the head is that the sick person's thought centres are made more nearly uniformly active. The help will be in proportion corresponding to the thought centres and the natural function of the bodily organs. This will equalize the fever of the body, as all the thought centres are correspondingly equally active. The holding of the sick person's feet will relieve the thought centres of the fever a little, as the fever is then more active in the lower part of the body. The thought centres will then receive a little restorative reaction through the fairly normal communication with God, Universal Creative Law, or Universal Life. Most people have more or less power to relieve pain or fever for another person if they go at it in a right way. Medicines well selected, directed and indicated are a necessity in any and all kinds of physical and mental ailments. As any ailment, whether physical or mental, is due to the fact that the physiological or mental action has been interfered with, either by compulsory chemical action, previously mentioned, or by imposing individual will action upon another person's thought

centres in such way that his individual life or will must partly subdue or change its course. Such imposing interference to the thought, mental action, individual will or life always disarranges the physiological action of the bodily organs. Proper medicine is therefore of great value or a necessity in restoring the bodily organs to normal physiological action as soon as possible. The medicines safe to use in pneumonia or fever of the lungs should be such as will support the fever and the appetite.

The sick person should be very abstinent from solid and liquid food, even though he has a high craving for both. Water is more dangerous than food in acute high fever. Very little training would be needed for the understanding of medicines sufficient for the relief of pneumonia or fever in the lungs, provided the sick individual's thought centres or the individual life's harmonious or inharmonious relationship with God, Universal Creative Law, or Universal Life, is thoroughly understood by the one that selects and directs the medicine. Ice on the chest, head, or in the mouth, should never be used under any conditions, at least not in pneumonia, or fever in the lungs, or in brain fever. The ice will only aggravate the fever by its own chemical action and produce more disarranged blood and bodily structures. Furthermore, the best way in relieving severe fever is, as previously stated, to equalize the fever in the whole body so as to get the restoring reaction through the sick individual's thought centres from God, Universal Creative Law, or Universal Life. Such reaction is the only restorative, curative or healing process or power in any sickness.

## DIPHThERIA.

Diphtheria or fever in the stomach is an acute feverous disease, caused by a slow, sluggish and improper action of the digestive fluid and digestive organs. A disordered liver is generally the cause of such trouble.

The most general causes for diphtheria are a quick severe change in weather from cold, clear and light atmosphere to warm, cloudy and oppressive atmosphere, or vice versa. The changing from one season to another has an oppressive or uplifting effect upon the human body, which effect often develops into a greater or lesser sickness or inconvenience to the normal function of the organs of the body. The atmospheric constituents are altogether different at different seasons. The atmospheric constituents demand of the organs of the body a performance of their physiological action, according to the combining power of the elements in the surrounding atmosphere.

This quick severe changing demand of the physiological action in a person, as is often done by a changing of the weather and season, is impossible for the bodily organs to comply with, because the organs are supplied with food and liquid combined in such way that the atmosphere's uniting power will disorganize the compound of the blood and bodily structures by forcing its own chemical combining affinities upon the physiological process in the body. The intruding of chemical action in a



human body means sickness in one way or another. Diphtheria or fever in the stomach extending to the throat with a dry, burning and reddish swelling is a sickness that mostly attacks infants or children. It also attacks adults whenever their bodily exercises and nourishment are such that the function of the stomach is heavily taxed by improper solid or liquid food in comparison to the atmospheric condition and season. The remedies and auxiliary measures for diphtheria or fever in the stomach are to follow the same method as in pneumonia or fever in the lungs, so far as the equalizing, directing, leading and controlling of the fever is concerned. That is, let another person hold his hands on the top of the head and take hold of the feet of the sick person in exactly the same way as described in pneumonia or fever in the lungs. The fever will soon be under control.

The sick person should be kept fairly warm, so as not to take cold or be exposed to atmospheric constituents that will force their own chemical action upon the disorganized physiological action in the feverish person. Careful abstinence from food and drink should be maintained from the very beginning of the fever until the swelling of throat is subdued and the normal function of the digestive organs is restored.

Milk is the most dangerous food for the diphtheretic person, even to the infant, as the digestive fluid is weakened by the fever and some of the milk substances will proceed directly into the blood-vessels unchanged and there disarrange the constituents of the blood through their own chemical

affinity. Some cereal boiled in water and that water given as food is far better than milk in very severe diphtheria or fever in the stomach. In all sicknesses and especially all fevers water should be used very sparingly, as it will stimulate the fever by weakening the digestive fluid through satisfying its own chemical affinity. Medicine should be used sparingly and with extreme caution in diphtheria or fever in the stomach, as it is apt to aggravate the sickness.

Much depends upon the selection, quality and the way the medicine is administered. The medicine given should be of such quality that it will support the digestive fluid and organs and also with a tendency of supporting the fever by elimination through the kidneys and skin. When the fever is supported by medicine harmonious to the stomach and throat and stimulating to the fever so that it will equalize such fever in the whole body, then the localized fever and inflammation of the stomach and throat will diminish rapidly. Very little medicine should be given either to child or adult in such sickness, as the appetite is low, and even the most agreeable medicine will often then irritate the stomach by weakening the digestive fluid through its neutralizing action. The neutralizing process will go on by the fever and medicine until the digestive fluid is supported by the digestion of nourishing food substances for the body as a whole.

Medicine should be used early and throughout the fever, but with a thorough understanding by the one that directs and gives the advice for curing that stomach fever or diphtheria. The theory that diph-

theria or fever in the stomach is caused by Klebs-Loeffler bacilli is altogether a mistake, as that condition found in the structures of the throat is the effect of the sickness and not the cause of it. The bacilli can never be found in the throat in the early stage of the sickness. Naturally they are developed as a result of the sickness and not as its cause. In other words, the structure of the throat will change in color and shape from the fever and irritation done to it while in sickness.

Relieve the fever properly and the Klebs-Loeffler bacilli cannot develop in the body's structures. The scientific statement that diphtheria or fever in the stomach is a contagious disease is a theory manufactured by studying the effect of the disease as being its cause and not by tracing the effect to the cause. If, however, diphtheria or fever in the stomach were contagious, why does not that sickness attack all members of the family, house, community and nation?

Why is diphtheria milder in the sickly child or in the feeble adult than in a strong and healthy child or adult? In what way are Klebs-Loeffler bacilli conquered by the antitoxin? Are the Klebs-Loeffler bacilli individually active, or passive decayed disorganized particles of the bodily structure? From where does the first Klebs-Loeffler bacilli originate that attack a child or an adult? How many of Klebs-Loeffler bacilli of medium size will be necessary to attack a strong, healthy adult person and hold him severely sick in bed for five weeks? How many of Klebs-Loeffler bacilli of maximum size are necessary for killing a strong, healthy person in five

days? How many of Klebs-Loeffler bacilli of minimum size are necessary to blockade an infant's throat so that it cannot swallow the thinnest liquid for half an hour? Why does the Klebs-Loeffler bacilli select certain seasons, such as the change from winter to spring and changing of weather from cold to warm, or vice versa, as their specific time for attacking child or adult? Are the Klebs-Loeffler bacilli sovereign or can they be controlled or ruled by any community, individual, antiseptic, aseptic or antitoxic law? What age, size and number of the Klebs-Loeffler bacilli are the extreme limit for their activity in a child or adult, in order that a sufficient quantity of antitoxin serum may completely exterminate their existence within twenty-four hours?



## SCARLET FEVER OR INFLAMMATION OF THE KIDNEYS.

Scarlet fever or inflammation of the kidneys is caused by the digestive process being fermented. This may occur through some improper food or drink, or the changing of weather and season, or by whatever interferes with the digestion. Whenever the physiological digestive process is changed by fermentation, that will change the ingredients or quality of the blood in such way as to make it poisonous to all the organs and structures of the body.

This kind of blood will demand extra work for its purification by the kidneys, which are soon inflamed and weakened in such way that the blood does not eliminate its poisonous substances through them. They are not in working order or are overworked from the disarranged condition of the blood resulting from the ferment of indigestion. The fermenting process is now active in the blood until a thorough elimination of the impure parts of it is accomplished by fever and eruption of the skin. The latter is of great value and necessity. The fermented excrement or desquamation of the skin is the real ventilation or safety valve for preventing explosion or brain fever with convulsions during the stage of fermentation in the digestion and the blood.

Scarlet fever or inflammation of the kidneys is an acute, severe and, if mistreated, often a fatal

sickness. The auxiliary measures for scarlet fever or inflammation of the kidneys are the use of the same method explained for pneumonia or fever in the lungs. That is, let another person in good humor and fairly rested relieve the fever with his hands, as previously described. The sick child or adult should abstain from food, both solid and liquid, as much as possible, until the fever is vanished and a normal physiological digestion is restored.

Milk and water are the most dangerous to the fermented digestion and inflamed kidneys. Sweet milk is very irritating to the whole intestinal tract and vital action whenever the physiological digestive process becomes fermented and the liver unable to transform the compound of the milk into a new compound suitable to the blood supply and the rebuilding of the bodily structure. Milk supports the fermentation by its own tendency to ferment in free state or by its own ingredients. It has a strong affinity for forming new compounds. Milk is one of the most sensitive compounds to chemical action; that is why it is one of the most poisonous foods to a child or an adult, whenever the digestion is changed into fermentation. Water should be used very sparingly, as it will neutralize the digestive fluid to still weaker power in dissolving food properly and also give to the kidneys (which are inflamed from the fermentation of the blood) extra work to eliminate the water, which also becomes fermented from the disarranged blood compounds. Naturally, the water will be stimulating to the fever and irritating to the kidneys as it is only an addi-

tion to the blood supplies, with no power to weaken the process of fermentation.

Beef, boiled together with vegetables and some roots so as to make it a nourishing soup, is the best food in such sickness, as it will tend to restore the digestion through the different ingredients combined in that kind of food. This is a reliable food in nearly every kind of fever or other sickness where the digestion is lowered or weakened by the disarrangement of the digestive fluid. Cereal, boiled in water, is the best beverage and often the only food for a person with a severe case of scarlet fever or inflammation of the kidneys, as it will quench the thirst, nourish the body, and does not easily ferment.

Medicine well selected and accurately adapted to the sick child's or adult's temperament, and also with the power to relieve the acute symptoms without irritating and weakening the appetite, digestion or kidneys, should be used sparingly at the very beginning of the fermentation and fever and throughout the sickness.

There are conditions where it is necessary that the medicine be changed quite often during a severe sickness so as to be able to meet the unforeseen development of the sickness. If proper medicines are used and well directed, there can be no after effect from scarlet fever, fermentation or inflammation of the kidneys.

## PARALYSIS.

Paralysis is often a result of chronic ailment of the bodily organs. It is sometimes the result of overwork or the effect of improper nourishment and assimilation of solid, liquid or gaseous irritating substances, with a tendency to weaken and lower the functions of the bodily organs and their general constituents and the body's structure as a whole; sometimes it comes from overwork, either physical or mental, or both. It may be a result of a person's forcing himself to perform more work than his bodily structure or mental capacity is able to endure. Such severe pressure on the individual life will unbalance the harmonious communication with God, or Universal Creative Life, in such way that the necessary reaction from God, or Universal Creative Life, will only respond to the individual life center's own strength. Those individual life centers that are forced by the person to the highest pitch of activity will receive the same support from God, or Universal Creative Life, through that reaction or correspondence.

The other life centers, or parts of the brain that are not exercised to their highest ability, will therefore receive the reaction correspondence from God, or Universal Creative Life, with a suppressing effect instead of a support in their development, as the individual life does not act uniformly upon the life centers or harmoniously equal on the whole brain. Naturally, the life centers, or parts of the



brain that are not supported by the individual life to the uniform level, will be smaller in size and weaker in their function in comparison to those life centers or parts of the brain that are momentarily under a forced pressure. The reacting correspondence from God, or Universal Creative Life, is always harmoniously uniform to all the individual life centers or all parts of the brain. The result is those exercised life centers or parts of the brain will develop and expand at the expense of the diminishing process of those life centers or parts of the brain that are not sufficiently supported by the individual life. God, or Universal Creative Life, will subdue or crush out any life or parts of the individual life, whenever they are not sufficiently supported by the individual life, to be uniformly equal to all life centers or to all the parts of the brain and able to follow always the continuous creation. Such exercise or irregular development of the individual life centers or parts of the brain, previously described, will as a rule follow the future generation as a birthright, on account of imitation predominating in most of the individuals. Paralysis resulting from such causes as above mentioned is the most dangerous kind, as it cannot be cured except by getting the life centers or all the parts of the brain uniformly active in complete correspondence with God, Universal Creative Law, or Universal Life.

Paralysis caused from a temporary bodily overexertion, or by some temporary mental overexertion, whether it be speech, song, study, fear or anxiety, is a temporary sickness and will cure itself if

not hindered by poisonous medicines and undue excitement. Such paralysis will follow when one or only few of the life centers or only a small part of the brain is under too severe pressure of the individual life, which calls for corresponding reaction from God, or Universal Creative Life, with the same uniform pressure upon all the life centers or to the whole brain. The equilibrium of the individual life is then unbalanced, as some of its centers or some parts of the brain are too weak or inactive in comparison to those life centers or parts of the brain that are forced to their highest ability. This will make the individual life stagger, as some of the life centers or parts of the brain are too low and too weak for such action as is required by the highly developed life centers or parts of the brain.

Paralysis or ceasing to act in some part or parts of the body is then the only way for the individual life to do, so it can be able to be active on the highest life centers or parts of the brain.

Paralysis caused from temporary bodily or mental disturbance, as previously mentioned, is easy to cure and often will cure itself if dealt with in a proper way and without unnecessary delay.

Misdirected and poisonous medicine is the cause of many paralyzed deformed people, infants, adults and aged. Misdirected and poisonous medicine will force the individual life to a higher action than the life centers or brain is able to stand for a day, a few days, a week, a few weeks, and even months, but suddenly a relapse and the infant, adult or old person is paralyzed. The bodily organs and structures are overworked from the high pressure of the

chemical affinity of the charged poisonous medicine which can only be carried on for a time, then the physiological action of the bodily organs and structures is lowered to such an extent that the individual life no longer can be uniformly active in all the life centers of the whole brain. It will be necessary for the individual life to cease its action in some of the life centers or a part of the brain. A result is paralyzation of a part or parts of the body until a normal physiological action is restored in the bodily organs and structures. However, if that normal physiological function of the bodily organs and structures is delayed for some time, the part or parts paralyzed will decline, as it or they are not supported in the same manner and power as the parts that are ruled and guided by the individual life. Paralyzing effect upon children is very rapid and dangerous, as they are growing and the paralyzed part or parts most generally cease growing and deformity sets in, but if understood and if proper method is used, paralyzed part or parts can be restored to normal size and function just like any other part of that same body, provided that the paralyzed child or adult will follow the necessary exercise and precaution.

Children and young people paralyzed from misdirected and poisonous medicine will be restored from the paralytic stroke quite easily if the misdirected and poisonous medicine is discontinued and the paralyzed part or parts put into a complete communication with the individual life and God, Universal Creative Law, or Universal Life.

Older people paralyzed from misdirected and



poisonous medicine are in greater danger, as the individual life is then already in a state of declining as a whole, so that the paralyzed part or parts cannot get sufficient support from the individual life to force it or them into harmonious reaction with God, Universal Creative Law, or Universal Life. After the paralysis has existed for some time it is not easily cured, but it is easily cured in the beginning of the sickness if proper method is used. The auxiliary measures to be used in curing paralysis caused by misdirected and poisonous medicine are: Cease to use any medicine whatsoever that is in any way stimulating and irritating, with a reaction of a depressing effect upon the sick, whether it be a child, adult or old person.

Use some slow acting medicine, harmonious and supporting to digestion and all the abdominal organs and structures in their function. If this is done, the heart, brain and nervous system are then amply able to take care of their functions without any stimulation or support. Such stimulation and support will only react with a depressing effect upon the body in general or individual life. Let another person hold his hands on the top of the head of the sick child, adult or old person for five to fifteen minutes, then take hold of the feet for five to fifteen minutes, if any of the lower parts are paralyzed, then hold the hands for five to fifteen minutes; if either of the hands or arms are paralyzed, then hold the hands on the top of the head again, then the feet, etc. Take hold of both feet and hands, even if only one of the legs, feet, arms or hands is affected. The treatment should last an



hour or more, depending upon the strength of the sick child, adult or old person and the severity of the sickness. The treatment shall commence on the head and be discontinued on the head except in severe brain fever, then it is safer to hold the feet last. One treatment, or at most two, in twenty-four hours should be sufficient in such sickness in the beginning of the sickness, and not so often after a fair improvement is noticed. Never disturb the sick child, adult or old person's natural sleep with the treatment.

If severe headache is present, then keep up the treatment until a natural sleep is possible. The headache will completely cease whenever the digestive and abdominal organs and structures are in normal order and the individual life uniformly active upon all the life centers or whole brain. The reaction from God, Universal Creative Law, or Universal Life, will then cure the paralyzed part or parts, according to the strength of the individual life. There will be no after effect from this kind of paralysis if the sickness is taken care of in time and proper method and medicine used. Such paralysis as previously mentioned could never happen if the digestion and all the abdominal organs and structures are in complete order and able to normally perform their function. The necessary medicine, therefore, will be the help and support of the digestion and all the abdominal organs and structures in their struggling effort to perform their duty. The diet in such paralysis depends entirely upon the age and temperament of the sick person.

Auxiliary measures for paralysis caused by tem-

porary bodily or mental overexertion are very slight. It is a sickness that will cure itself with very little outside help if the sick person only takes the necessary rest as a whole and ceases for a time that part of exertion which unbalanced the individual life's uniform communication with God, or Universal Creative Life. Use the same method as previously explained for the paralysis from misdirected and poisonous medicine ; that is, let another person with his hands support the sick person's life, so it will be uniformly active on all the life centers or the whole brain. This will give the sick person's life a harmonious communication with God, Universal Creative Life, which then will react with a restoring power upon the paralyzed part or parts. The length of the treatment and the time between the treatments depends upon the age of the sickness and the condition of the sick person. The medicine and diet for such sickness depends entirely upon the age and temperament of the sick person.

The auxiliary measures for curing paralysis caused by chronic ailing of bodily organs or hereditary are so various and so changeable that they can only be partly explained on account of their great variety. In restoring paralysis caused by chronic ailing of some bodily organ and the structures, the proper method is to relieve and support the ailing organs or structures with proper medicine. Then if the life centers or whole brain is not uniformly active or some life centers or parts of the brain are in a depressed condition, then force the individual life to raise the depressed life centers or parts of the brain, or, in other words, see

that all the life centers or the whole brain are in direct communication with God, or Universal Creative Life. The best method to be used is the same as for restoring the paralyzed part or parts caused by misdirected medicine, that is, let another person support the sick person's life with holding his hands on the top of the head and take hold of the feet, etc. But this kind of paralysis is more difficult to cure. The helper should know what is meant by a uniformly active brain, so he could be able to help to raise the depressed life center or parts of the brain. Also, the sick person, when able, should have some heavy exercises with the paralyzed part or parts and with the whole body, so as to develop a stronger individual life. The exercises should be often changed, as a sick person easily forms fixed habits and it is difficult to change them. The treatment should be continued and given often until the sick person is completely restored.

Whenever improvements are noticed, unless it takes a very long time to raise the depressed life centers or part or parts of the brain to the uniform level of the highest life centers or parts of the brain, then it is better to let the sick person do some physical and mental exercises in such way that all the life centers or whole brain and all the parts of the body are equally active. Such exercises will build a stronger uniform individual life. The treatment will help to force up the suppressed life centers or parts of the brain.

The treatment, then, should be given less often when compulsory exercises are necessary to be



practiced by the sick person. Auxiliary measures for curing paralysis from hereditary causes are: Use the same method as described for paralysis caused from chronic ailing bodily organs or structures, with the exception that the sick person is given an understanding of what life centers or parts of the brain he need develop with his thoughts, so as to be able to raise uniformly the individual life. Electricity should never be used in curing any kind of paralysis, as it has without doubt done more injury to paralyzed people than it has helped in restoring them to health. Electricity is not able to raise depressed life centers, or parts of the brain, but it will increase their depression.

Electricity is of great value in taking human life, but it is not able to extend individual life.

Rheumatism, or acute or chronically inflamed or weak kidneys, is most generally caused by the individual being exposed to cold or wet, and the fact that the effects of the cold or wet are not driven out of the body soon enough by proper medicine so as to rid the body of the disarranged chilled blood and structural substances through the eliminating channels. The cause of such sickness is that the cold or wet effect upon the body is allowed to remain in the body until the constituents of the blood and body organs and structures are changed. This gives extra work to the kidneys in eliminating the disarranged physiological substances from the blood. The kidneys soon are inflamed and unable to perform their duties. A chemical action begins to be active in the body's structures on account of the fact that there is a chemical reaction in the



blood resulting from the foreign substance remaining in the blood since the effect of exposing the body to the cold or wet.

Whenever a chemical action commences in the bodily organs or structures there is pain; this kind of pain from such causes is called rheumatic pain, and really it is rude sometimes in the beginning of sickness while the individual life centers are fairly active, but there are dopes on the market fully able to kill or subdue the individual life centers, and then we believe the rheumatic pain is diminishing. It is rather the individual life centers that are weakened in their communication with God, or Universal Creative Life.

The individual is partly relieved of his senses so far as to know where the chemical action is going on in the body, but the chemical action may still be going on in the bodily organs and structures. That is the reason why rheumatism is one of those innumerable incurable diseases.

This additional foreign compound in the blood has been called "uric acid," that is, the uric acid found in the urine, but if the uric acid were not a part of the blood it could not be eliminated into the urine. It is claimed that the uric acid is the cause of the rheumatic pain and not the effect from the chemical action causing the rheumatic pain. This claim is of very little account, as the uric acid found in the urine is a development and effect from the rheumatic pain, and not the originator of the sickness. One reason proves that uric acid is not the cause of rheumatic pain. No rheumatically inflamed person has ever swallowed uric acid or

had it injected into his body, but the miserable uric acid is there. How did that uric acid come into the body, if it was not a disarranged physiological compound of the blood and a disarranged physiological function of the bodily organs and structures? The cause for changing of weather and season and the cause for rheumatic pain seem to be closely related to each other, as a rheumatic pain afflicted person is always able to tell ahead of time of a change in weather. He is more trustworthy and reliable than any thermometer or barometer. The reason why a rheumatic pain afflicted person will be notified about the changing in weather earlier and more accurately than the thermometer or barometer, is due to the fact that the chemical elements set free through the chemical combustion that caused the change in weather will seek their affinities from disarranged physiological compounds sooner than from any stable chemical compound. Any organized physiological compound, organs, structures or body that once has been invaded through a chemical action, by some chemical elements in free state, will always be disturbed and uneasy whenever the chemical elements with strong combining power are set free from the cause of changes in weather and season, until a normal and harmonious uniform physiological activity is restored in that compound, organs, structures or body. A person suffering from rheumatic pain for some time or when the sickness has become chronic is canceling his communicating reaction from God or Universal Creative Life daily, because of his inability to force the individual life to the highest pitch of

activity. The result is the life centers are lowered and the general strength subsides gradually even if dopes or pain killers are not used; but if the latter *are* used the declining of the life centers is very rapid and the individual life sinks just as fast as the chemical action intrudes or rheumatic pain and deformity increases.

Some auxiliary measures for preventing and curing acute and chronic rheumatic pain are to restore the person exposed to cold or wet, as soon as time and conditions allow, to normal state of health that would never disarrange the individual life centers or correspondence with God, or Universal Creative Life. If this were done, the acute rheumatic pain would be very slight and the chronic rheumatic pain could never be, so long as the harmonious relation were uniform and active between God, or Universal Creative Life. It nearly always takes two parties to decide if chronic rheumatic pain in any person shall exist or not.

The first party is the sick person, who should call for help whenever the physiological activity is in any way rebelling or unable to be at ease, whatsoever the causes may be, if he is not able to modify or rectify the disturbance himself. The second party should be the physician or adviser, who should be able to give the proper medicine and advise in such a way that the sickness would be **re**lieved correctly without any after effect; he should also be able to understand the relationship between the sick person's life centers and God, or Universal Creative Law. If the sick person's life centers are not harmoniously and uniformly active,

then he should be enlightened in what to do, so as to be in perfect tone or communication with God, or Universal Creative Life. Health never could exist in any person unless he responded to the design and shape which is required by God, or Universal Creative Life, from every individual on this earth. A person sick from rheumatic pain, whether it be acute or chronic, can be relieved and completely restored with the help of proper medicine and by letting another person support the sick individual life with his hands in somewhat the same manner as explained for paralysis. The exact method could not be stated directly, as the cause and age of the sickness and the age and temperament of the sick person has to be taken into consideration. In the acute stage follow the general rule and the sickness cannot very well become chronic.



## CONSUMPTION.

Consumption, tuberculosis, or wasting away of a part, parts or the whole body, is more of a community and national weakness and misunderstanding than an individual sickness. The causes for consumption, tuberculosis, or wasting away of a part, parts or the whole body of a child, adult or old person are so many and various that only a few of them can possibly be mentioned. Some of the primary causes are: occupation, diet, physical or mental overexertion, insufficient physical or mental exercise, uncured acute or chronic sickness, inheritance. Occupation, or a person's daily work, will often injure or ruin the health, that is, too many hours' work in twenty-four hours, so the bodily organs and structures have not enough time to rectify or reorganize for harmonious correspondence with God, or Universal Creative Life. Impure atmosphere where the work is performed will make a steady depression upon the respiratory and digestive organs and a gradual diminishing of all the body's structures. The work often is more strenuous than the body or mental capacity is able to endure and still be in equilibrium and tone with God, or Universal Creative Life.

A person's diet is of great importance, as it often occurs that the using of certain kinds of food, drink, or the smoking or chewing some substances, that are detrimental to the body's general health, will act as an irritant to some of the bodily organs

and structures and after using it for some time the vitality or the health of the whole body is in a declining state, because the substances used disorganize the body's physiological compounds.

Other causes of consumption are physical overexertion, or some bodily work that requires the body's activity to such an extent that it is not able to relax itself during the time it is at rest. The time for relaxing or recreation is not sufficient to get the body in tone or correspondence with God, or Universal Creative Life. The result is the body will hold its strained fixed position it takes on while performing the work, as some of the bodily organs or structures are not allowed free movement during the severe exertion. On that account they will gradually diminish and those organs or structures exercised will increase. The body's organs and structures are no longer in uniform communication with God, or Universal Creative Life. Sickness, lowered physiological activity or wasting away is certain to commence in such a body.

Mental overexertion, or work for the thought that will hold a forced attention of the thought on only one or a few life centers, is a detriment to the individual. This one or few life centers that are strained to the highest pitch of activity are at the expense of the other life centers' inactivity or wasting away in the same individual. The result is the bodily organs and structures that are directly connected and supported by these individual life centers will diminish and waste away as the uniform communication with God, or Universal Creative Life, no longer exists. Then some life centers and

parts of the body are active and in a strained condition and some of the other life centers and parts of the body are inactive and in a relaxed condition, such condition of the body will soon commence a rebellion in the physiological function of the bodily organs and structures, and the wasting away of such an individual will follow. Insufficient bodily exercise, when an individual is daily leisurely passing the time away without any bodily exertion, will be a detriment or a hindrance for the individual's general health, as no organs or structures in the human body will come up to or hold their normal strength and function unless they be forced and supported to do so.

Often a person will rob his ancestors of their earnest work which they performed by their truthful labor when developing a strong, healthy body for themselves and the future generations. A person leisurely passing his time without any bodily work or exercise is doing injustice to himself and the community for the present and future time, as the bodily life centers of such a person will decline on account of the non-support to the uniform individual life centers of its owner, who is passing his time in leisure with idle pleasure.

Insufficient mental exercise, caused through compulsion to too heavy manual labor forcing one to neglect to be active or develop the human faculties or life centers, will keep him in a suppressed condition, since enlightenment from the human plan can never reach him, while some of the life centers are completely passive or inert, and such a condition of the human faculties or life centers will

weaken the strength and function of the bodily organs and structures; the result is the individual's general health is lowered and part or parts of the whole body will decline or waste away. A person compelled to such heavy bodily work that the whole individual life force is utilized for the bodily exertion will be deformed and lacking in human development and the uniform communication with God, or Universal Creative Life, is disarranged or irregular, the function of the bodily organs or structures is lowered and the general health declines, and at last the wasting away of a part, parts or the whole body will follow on account of the individual life force being too weakened from the non-support of some necessary life centers. Uncured, acute or chronic sickness will disarrange the function of the bodily organs and structures. It will also make irregular action of the life centers, and the uniform communication with God, or Universal Creative Life, will not exist any longer, because the body's general health is then lowered and a part or parts or the whole body will decline and waste away.

Inheritance or birthright is a condition in which the child's life centers generally imitate its parent's life centers in strength or weakness. That is, the parents develop some life centers more powerfully than others and such development will follow the child. The parents with irregular developed life centers will break the uniform relation and utterly cancel the harmonious correspondence with God, or Universal Creative Life, on account of the fact that some of the life centers are forced to the high-



est pitch of activity and others are through compulsion or carelessness neglected. A child from such parents will imitate his parent's life centers and strange communication with God, or Universal Creative Life. A child coming into this world with irregular life centers and a severed uniform communication with God, or Universal Creative Life, has less opportunity to build a strong, healthy body and be powerful in controlling and regulating his own thought if he is not early helped to come into communication with God, or Universal Creative Life; sickness in such a body or mind is bound to come in consequence of too weak life centers for both thought and some of the bodily organs or structures. The result will be either severe pain so long as the life centers are still active, or when they become inactive a wasting away or consumption of a part or parts or the whole body. This may be an inherited birthright from the parents, or it may be the result of the community's or nation's system which compels the parents to be overworked physically or deal with suppressing, fearing, deceiving, lying and to themselves ruining thought. In general the misery or welfare of the child's inherited property of consumption, or phthisis, depends more upon the community and nation than upon the parents. This is because most of the people are ruled by the community's and nation's law, so far as existence, believing, accepted science, studying and lawmaking is concerned. Unless the individual is above all these things in every way, he is to be blamed if he is consumed or wasted away before the average matured time of individual life in the

present state of evolution and according to the race from which he descends.

Some years ago the cause for tuberculosis, phthisis, consumption or wasting away of the part or parts or the whole body was claimed to be some peculiar shaped particles only found in the structures where the normal physiological activity had been disarranged by either fever, weakness or general declining. These peculiar particles or so-called tubercular bacilli or bacteria, resemble the bodily structures where they are found, with the exception they do not respond so readily to chemical tests, or in the same manner as other tissues from the same part of the body do, that are in harmony with normal physiological activity. The space these peculiar shaped particles, bacilli or bacteria occupy would be vacant if they did not make use of it. A basis was established for determining the genuine, unmistakable constituents of these peculiar shaped particles, tubercular bacilli or bacteria, by putting them in some special paint mixture that would chemically unite so readily that a strong solution of stain remover could not change the color of the diseased painted particles. These peculiar shaped particles, tubercular bacilli or bacteria were then carefully studied, weighed, measured and analyzed. When the world's critical scientists had all been instructed how to saturate some diseased particles of human tissue with some chemical stain compound that would unite with the particles of the human tissue and stay there, and when, furthermore, they had christened these diseased particles of human tissue with the name of tubercular bacilli,

that name was adopted by medical specialists as being an honorable one and was decorated still further with such names as phthisis, bacteria, or wasting away of a part or parts or the whole body. A compound has also been discovered, consisting of some substances from disarranged physiological structures. This compound is supposed to be antagonistic to the tubercular bacilli or bacteria and is used as a means of killing them in the sick person or poisoning them in such way that their reproduction is impossible. If the real physiological process in the human body was known and defined by the law of the land, then such methods as injecting a poison into a declining bodily structure where the individual life is already crushed or unable to correspond with God, or Universal Creative Life, would be considered a criminal act. The auxiliary measures for curing consumption, tuberculosis or wasting away of the body seem impossible to state, as the causes are so various and the age of the sickness and the sick person of such extreme difference, therefore it requires knowledge of the cause of the sickness and the age of the sickness and sick person, so as to be able to use proper method for curing the same. One absolutely correct statement can be given for preventing and curing tuberculosis, and that is that the community and nation as a whole must unite in raising uniform harmonious thought or life centers so as to get in complete communication with God, or Universal Creative Life, then there cannot be any consumption or tuberculosis in any person.

## A FEW QUESTIONS.

Are the tubercular bacilli consciously active or are they physiologically disarranged bodily particles? If the tubercular bacilli are non-mobile what conveyance do they use for their transportation? What is the average age for a tubercular bacillus? To what extent can the tubercular bacilli stand cold weather without getting chills? Do the tubercular bacilli take possession of the individual's body without consent or invitation from the owner of the body? Can the tubercular bacilli be annihilated by some high chemical affinity solution when they have invaded a strong, healthy person and he does not even know his tenants? Are the tubercular bacilli subject to a chemical or physical process of activity? What is the process and time for reproduction of the tubercular bacilli? Why do the tubercular bacilli select certain seasons and weather as most proper for their business?\*

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\*See page 96.



## THE STANDARD OF RIGHT.

What is the Standard of Right among People?

The standard of right among people as a whole is nothing else than the strongest wishes, desires, aspirations and longings in each individual.

There are some individuals who think it is right to ruin their own bodies by misdirecting their own thoughts and so creating misery for themselves in every way. These people's thought centers, with the desire for destroying their own life, are so strongly developed in comparison to their thought centers for promoting their life that naturally they act according to their strongest desires or what is right to them.

There are some people whose highest desires are to ruin and destroy the lives of other individuals purposely that they might extend their own life. Such people are doing what is right to their own animal instinct, which naturally is built upon the foundation, "Preserve your own life regardless of right or wrong to other individual life." This class of people are true and honest to their strongest desires, wishes, longings and aspirations. Because their human thought centers are not in touch with God, or Universal Creative Law, therefore, however low and brutal their action might be, they could not be warned by their own human thought centers, as these thought centers are too low for communication with God, or Universal Creative Law. If, however, the human thought centers were developed to full ca-

capacity in these people, they would act humanly.

There are some people whose strongest wishes, desires, aspirations and longings are to take advantage of their co-existing fellow-men whenever possible. For instance, when employers do not pay their employees a fair part of what is really belonging to them. Also when the employers often are unable to deal with the employees with due respect because the employers imagine themselves superior to their employees. Naturally these thoughts from the employer produce fear, discouragement, and dread. They make a compulsory and antagonistic impression on the employees' daily thoughts towards their employers. From this divided way of dealing with each other in their own thoughts, the employers and employees have wandered so far as to really believe that one party shall rule and the other must be ruled. Neither the employers nor the employees should try to rule, compel or deceive. They should never fear, hate, ruin or do injustice to each other. Both the employers and employees are only temporary instruments which God, or Universal Creative Law, acts through. Employers and employees think they are doing the right thing toward each other, acting according to their best understanding at that time; otherwise they would never harbor an unfriendly thought toward each other. God, or Universal Creative Law, can only give what the people call for. Hate, and hate will come, Love, and love will come, since God, or Universal Creative Law, is like a field for seed, it produces what is sown.

There are some people whose highest ambition is to take advantage of other people through the stand-

ard method, that is by some kind of transaction. It may be by the exchange of food, clothing, real estate, or any kind of necessity for maintaining individual life.

This class of people are generally called business people. They are stifling their righteousness in such a way that in most of the transactions neither the sellers nor the buyers rely upon each others' words. In other words, the sellers often try to rearrange the buyers' understanding of the true value of the thing to be bought, so as to get more for it than it is worth. This kind of transaction has been practised so long, and is still in vogue, that both the sellers and the buyers consider it the only standard of right in business.

Will a community go forward in righteousness if the people try to deceive each other?

Can a community afford to support some individual who will not think and act righteously to its members?

How can a community tell if some of its members fail to deal righteously with the members of the community?

Are some people endowed with such superior righteousness that they can deal right with God and Universal Creative Law and co-existing fellow men and still gather up and hold in their possession the things necessary for the well being of the members of the community?

What kind of righteousness is prevailing in the community when some people must go to the grave too early from overwork in their effort to make a simple living during their time on earth?

There are some people who claim to know and understand the righteousness of God, or Universal Creative Law, in such a thoroughly scientific way that they authorize themselves as representatives of God, or Universal Creative Law, to administer to the people the ultimatum from God, or Universal Creative Law, as to the way in which the people must think and act, so as to be satisfactorily righteous to God, or Universal Creative Law.

This class of people are generally called ministers of God. They suppose themselves to be doing good righteous work when they give their decision as to what is right for the people to do and what is not right for them to do. These ministers of God use their own understanding as to righteous judgment when they pass the final sentence upon the people, and say that some people shall have eternal happiness and some other people shall have eternal suffering. There is some suspicion as to whether fair and right judgment is given the people by these ministers of God. They all use the same supposed infallible history. It is a book written by people in a primitive age. This history book is the standard statute, which all these ministers of God have as their guide when judging people. The vast difference in the sentences the people get, makes one doubt about the righteous infallible statute book, and the righteous infallible ministers of God.

What is it in any person that decides what is right?  
Does God put the aspiration for right in people?

Why do people differ so greatly in what is right?

What kind of human desires are necessary to be active in order to make a righteous person?



Is God righteous if he punishes some of his children and glorifies others?

What will a person gain by being righteous?

Do we respect righteousness in a person?

As a people have we an absolute standard of right?

Why is it that the most righteous law governing the people must often be changed?

Is God's righteousness changing or the lawmakers understanding of right changing?

Can one person make an absolutely righteous law for another person to go by?

Is God, or Universal Creative Law, absolutely right for a person to be in harmony with?

Will God, or Universal Creative Law, change the standard of right?

## WILL.

The strength and quality of will of a person depends upon the vital, sympathetic, righteous, religious ideal, causal and self-reliant life and thought centers of that person. In other words, it is necessary that all these centers of a person should be supported so as to be in constant touch with God, or Universal Creative Law. Then the will of that person would be a safe guide.

What do we really mean when we say that a person has a weak will, or has will-power?

Suppose a person begins to use some stimulants, as a pleasure or soother; his will is soon disturbed and it becomes a necessary habit to have the new-styled will satisfied.

The reason we have drunkards is, that the stimulating liquor effect deranges a person with God, or Universal Creative Law, by breaking that harmonious relation and starting a regulation of its own. That is why the daily drunkards must take their daily drinks, or medicine, so as to keep in peace with their new specialized thought centers. In other words, this new styled will is active only by the action of the person while under the influence of some kind of substances with stimulating effect.

Periodical drunkards are at war with God, or Universal Creative Law, because some of the thought centers are too active in comparison to the other thought centers.

There is always a struggle for supremacy among

the thought centers of a person, but the individual will is supposed to be the dictator, as to which of the thought centers shall act. When a person is under the effect of some stimulation, his natural will is not the ruler, but a will according to the stimulative substance which is used by the individual and which acts upon some organs of the body so as to raise some thought centers and to subdue others. Such a will naturally is sickly because the stimulative substance that arranged it deranged some of the vital organs of the body by changing their normal function.

Such a person seems to meet obstacles in his way when the body needs rest. The stimulated will begins to stagger, because of the non-support from stimulating substances. Then another period commences.

A physician often says about his patients that they will get well because they have a strong will-power. What does the so-called learned man mean by that expression, "A strong will-power often overcomes severe sickness?"

In what way are the individual will and the bodily sickness related to each other?

Why is it that in some people the individual will has no power over the infectious, contagious or inherited diseases?

Are these communicable bacilli authorized to control the will power in some people and in some people the will-power authorized to control the bacilli?

In some individuals the will-power fails to rule. In such cases the community's will is authorized to rule those individuals ; but does the community try to

raise the individual will for self-control or to crush it?

The so-called ministers of God often refer to the individual will as an independent authority to decide whether the individual soul shall be saved or punished. Do these so-called ministers of God understand the meaning of the words individual will and human soul, or are they using words they do not understand, or do they purposely defraud their honest followers; because they wish to make a dishonest living by giving to some animal selfish, narrow and weak-minded people imaginary certificates for continuation of independent individual life forever.



## EDUCATION.

Education is such an arrangement of the brain structures that the individual life is constantly forcing to activity certain centers of the brain, where desires, knowledge, scientific experience, community's or nation's accepted theories, regulations, beliefs, habits, religious or political teachings, are located, and communicating these individual life center's learning with God, or Universal Creative Life. Whenever the life centers for desires, knowledge, scientific experience, community's or nation's accepted theories, regulations, beliefs, habits, religious or political teachings, are trying to learn or arrange themselves according to the best understanding, the process is quite easy in its operation and a natural physiological construction of the brain is performed. But it is very difficult and almost impossible for the child, adult or old person to be educated to anything and everything, when the individual life center or centers are too small or undeveloped. The cause of this lack of development may be inherited or due to carelessness, or it may be due to sickness or to misleading beliefs or habits of the community or nation. Often the person is a slave under inherited desires or by a seeming necessity to educate or develop such desires as are injurious to the individual's, community's and nation's welfare. It seems to be necessary to respect, develop or advocate some desires, although the sentiment of the human thought often criticises

such education. A well-educated person is often successful in business transactions and if he has a strong desire may be able to control and be the owner of the people's necessities for maintaining individual life in the community and nation. Education should be to control and rule the over-developed desires in the individual. This can be done by educating and developing the weaker desires or life centers.

The law of the land should endeavor to rule, guide and educate any person whose desires are irregular or not uniformly developed. We respect, honor and often idolize a person who has desires for being truthful in speech, honest in deals and willing to help other people rather than injure or ruin them; but we have also found it necessary to have some people educated in such way that their talking shall be to hide the truth and crush weaklings and wanderers instead of raising, supporting and educating them. If there is anything wrong with our opinion as to developing or educating the desires in these different classes, the cause for it lies in our own misunderstanding. Often we are told and have been taught that the desire for sympathy is a human desire and that we should develop or educate ourselves in such way that sympathy would be a reality instead of a theory. Practicing the desire for sympathy will lead the thought on the higher plane and enlightenment from that source will come as soon as the development or education is accomplished. Some people are born with a desire for sympathy and it is their natural inclination. Others are not able to develop or edu-

cate themselves to be sympathetic because their sympathetic life center is too low in comparison to their other stronger life centers or desires, which rule and guide in their everyday actions. The life center or desire for sympathy can never be developed by education or theorizing. It can only be developed by everyday practical knowledge and it becomes a reality to the person only when the acquired learning is fully understood. Absolute facts about the thing studied can be proved, and when the individual is able to explain the effect such gained experience, whether it is thought, theory or manual labor, will be true lasting knowledge, if the individual life centers are in harmonious correspondence with God, or Universal Creative Life. Any person studying for complete knowledge will find the study easy, if the individual life centers are uniformly developed and in communication with God, or Universal Creative Life. If the individual life centers are irregularly developed, the communication with God, or Universal Creative Life, will also be irregular and learning will be difficult, slow and nearly impossible to acquire, as the knowledge was never studied from the cause or really understood, on account of the irregular development of the life centers. Scientific experience or discovered facts are very easy to teach, if the individual life centers are uniformly developed and in harmonious communication with God, or Universal Creative Life. But if the individual life centers are irregularly developed, the communication with God, or Universal Creative Life, will also be irregular. Educating a person with developed life centers

about scientific experience, or discovered facts, is difficult, slow and nearly impossible, when some of their life centers are strongly developed and hold their desires or thoughts in some other direction than the creation or production of new scientific facts or discoveries. The community or nation should not force accepted theories to be taught to the child, adult or old person, unless the theories are in complete harmony with uniform developed individual thought centers and God, or Universal Creative Life. If the theories are in disharmony they will be of great hindrance and detriment to the individual, as the child, adult or old person might build the thought centers according to the theories and thereby break his relation with God, or Universal Creative Life. The community's and nation's methods in educating the child, adult or old person are so various and changing that nothing exists which can be relied upon as an absolute standard of truth, that will not change. The reason why the educational system is constantly changing is that each of the individual life centers is always struggling for supremacy and leadership of the person, and the strongest developed life center is always the ruler. This ought to give a sufficient explanation for the different methods of education at various times, although some of the racial tendencies of the people may be the same. Therefore, if it is true that the methods in education will vary according to the development of the individual life centers, is it fair to demand that a child, adult or old person should be in complete correspondence with the present system? Should we respect the



child, adult or old person if they are a little ahead of the present time with some of their life centers and cannot accept the present education as truthful? The community's and nation's method in educating by amusing the child, adult or old person with theatrical performances is more likely to degrade than educate the capacity of fair human thought. The performance's highest aim seems to be to imitate fully some manly, silly or disarranged individual thought center's activity as they are materialized in one manner or another in everyday life. In educating the theatrical performers it is necessary for them to develop themselves with the ability to personify any personal action, whether it is good or bad, that will make them (the theatrical performers), without any ambition or aim in life so far as the building of their own thought centers is concerned. They will only watch some individual's strongly developed thought center or centers ruling the person, community or nation in some manner that deviates from the people's expectations in general. The theatrical performers are people of idleness or non-supporters of themselves or the community, on account of the fact that their time is used for reproducing other people's thought centers' actions, whether it be sane or insane.

The people of the community and nation must necessarily support and care for the theatrical performers, for their kindness in imitating some miserable slaves under their thought center or centers' actions, whether such actions belong to the past, present or future generations. Most of such action would better be never reproduced. The

method of educating people by the theatrical performers reproducing occurrences, that deviate a little from ordinary customary everyday habits, is not only very expensive to the community and nation (so far as the money is concerned), but it is still more expensive on account of the time it takes for the people to watch the production. The play generally represents some individual life centers, committing a murder, saving a life, or helping the needy, or portrays some courtship, the giving or taking of a kiss, a marriage at home or an elopement, jealousy, divorce or remarriage.

In the present time of evolution the people's thought in general is able to learn and understand every day's materializing thought occurrences through the medium of language. The reproduction of how it happened is hardly necessary, as the thought center for imagination is fairly developed in every person. Furthermore, there is great danger in educating by reproducing individual life centers' extreme action in everyday life. The reality must happen before anyone can learn how to promote or prevent the materialization of any strongly developed thought centers, whether they be for the welfare or ruin of the person, community or nation. If the theater is to be a means of teaching, then it is necessary for the community or nation to supply individuals with developed thought centers—that will make unusual actions for the theatrical performers to imitate. A person with fairly normally developed thought centers only care to see a theatrical performance once. Naturally, the real, manly, silly or foolish performers, actors of every-

day occurrences in life, must be very busy, so as to get enough new theater plays suitable to educate that kind of people, that are unable to learn through any other known method. The community or nation educating the child, adult or old person to believe some theories as real knowledge, that are not understood and satisfactorily explained to an honest, inquiring individual with normally or uniformly developed thought centers, producing weaklings, lunatics and criminals whenever the thought center for belief predominates or absolutely controls the individual, then the thought centers for reasoning have no opportunity to have their say in accepting, soliciting, accomplishing or rejecting the everyday necessities for building and maintaining the body and thought centers of the individual. Belief will direct the individual to accept any theories of a person, community or nation as absolute truth, for the reason that the thought center for belief never asks for the cause or explanation for happenings or occurrences, whether they belong to the past, present or future.

The education of certain habits to the child, adult or old person, is a great hindrance to the welfare of the individual, community and nation. Ruining habits are many, but time allows the mention of only the worst ones. Often strong healthy young men have been expert ball-players, and their aim, ambition and purpose in life has been satisfied with that habit and the individual life and thought centers have arranged and built themselves in such way as to make the habit of ball-playing the prime object in life. Whenever the community and nation educates cer-

tain people to a habit as a means whereby they earn a living, other members of the community and nation must work the harder so as to support these non-producing members. Furthermore, people who are able to be habit experts, naturally neglect to develop all their thought centers in harmonious correspondence with God, or Universal Creative Law. Such correspondence would weaken the selected habits thought centers and the habit expert would then be able to understand why all the thought centers should be exercised and developed. The habit experts often develop selected thought centers so strongly that a marked expression from the exertion is apparent on them and will follow the nearest future generations, as a consequence of irregularly and extremely strong or weak individual thought centers of a habit slave.

Most of the evil that comes from the educated habit of ball-playing is to the habitual or slavish watchers, as both their time and money are spent without anything in return. In other words, they get nothing in exchange for their money and nothing is produced by the watching. Such waste reacts upon the community as a whole. It might be explained that the time and money spent for watching the educated habit of ball-playing *belongs* to the slavish watchers, but, these habitual slavish watchers would not understand the value of relieving the needy with the money, nor the over-worked with their leisure time. The fault which makes such conditions possible lies in the general understanding of the community. There are members of the community who cannot afford to spend time and money for the privilege of watching an educated habit, which gives noth-



ing in return. These members are compelled to work seven days in the week and are still hardly able to earn a fair living. Is such a condition the fault of some members of the community, of educated habits, or the regulation of the community as a whole?

The community or nation educating a child, adult or old person to some religious superstition, that cannot be understood, explained, or practiced is producing weaklings, insane, and criminals of every kind, as all the thought centers are not to be exercised when a person accepts religious theories to be real truth and still does not understand the cause for such imaginary religious superstition.

The practice of educating by the Salvation Army with its relieving system is seemingly a blessing to all who are needy of bodily and mental comforts. The most needy have an opportunity to get some support from that kind of education; but the great danger and evil which follows such education is this, that strong, healthy young men and women make themselves the earnest servants of non-producers, idle beggars and givers, standing between the greedy and needy, the robbers and the robbed. They accomplish nothing whereby to remove the cause for the evil, because they give thanks to the givers and accept thanks from the receivers. As time passes on these salvation armies' strong, healthy young men and women grow older. Because of their earnest idle non-producing habits, they must be pensioned or taken care of in age, either by the community, God, or Universal Creative Law. God, or Universal Creative Law, does not seem to have any means whereby to relieve the wants for some of his off-

spring except by letting some of the others give back part of what they do not need, or what does not belong to them. Naturally the relief work has to be done by the people of the community. It is therefore necessary for the community to get some strong healthy young new soldiers, non-producers or beggars and givers, to collect the pension or necessary means for existence for the old soldiers. The salvation army people pass their time in life without any usefulness so far as building the uniform harmonious individual life and thought centers is concerned; they rob rather the past, present and future generations, who are trying to follow the natural course of evolution. These salvation army people bring from God, or Universal Creative Law, curses upon themselves and the community, because all the thought centers are not uniformly exercised in that kind of religious devotion.

The education of political systems to the child, adult or old person, is an undertaking of great importance, as some people accept certain teachings and regard them as absolute truth for their whole time in life. If, however, such teachings should be in any way misleading for the individual's uniform development of all the thought centers necessary for harmonious communication with God, or Universal Creative Law, they are a great hindrance to the free expansion and advancement in evolution, which is demanded of every person by God, or Universal Creative Law.

Every law or laws of the community or nation should be founded upon the individual thought centers relation with God, or Universal Creative Law.

This would insure a complete equal protection and guidance of every person, whether he be weak or strong, sick or healthy, poor or rich, criminal or insanelly inclined.

## CONCLUSION

The author of this book is of such disposition that, when he sees or hears of suffering, either physical or mental, it has a depressing influence upon him. This is really the reason why this book has materialized.

The present system of religious and medical theories has been discouraging to the author ever since he was able to exercise his own judgment.

This book is the result of studying different theories and of a sincere and earnest inquiry for information from God, or Universal Creative Law. Anything said in this book the author is able to prove scientifically. If the reader considers any subject insufficiently dealt with, the author will be glad to give further information upon it, if he is given an opportunity.

America has produced a man with thought centers so constituted that he had sufficient knowledge and wisdom to select medicine from the vegetable kingdom that will cure any disease known to mankind. This great man was dissatisfied with the current medical science methods of creating and doctoring names for diseases.

Therefore he discovered remedies for curing human ailments. The person referred to has passed away, so far as his physical body is concerned, but his good work is still living, and the author of this book hopes it will live forever to be a blessing to the world. If the reader is interested further particulars will be cheerfully furnished upon inquiry.





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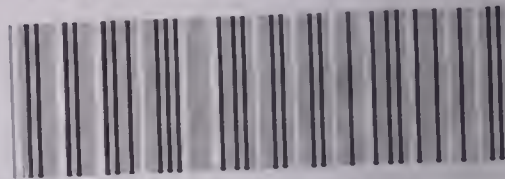
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